



# COMMUNITY SERVICE NEWSLETTER

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*COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.*

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## What Is Community

by Arthur E. Morgan

As a pile of lumber, nails, and paint is not a house, so just a collection of people is not a community. There must be association, common spirit and interests, mutual confidence, respect for others' individuality, neighboring, and sharing the common lot.

A true community results less from formal organization than from common traditions, culture, and outlook. It is like an orchestra, in which each member plays his own part, often improvising, but with an overall harmonious result. In relatively impersonal city life a man may work with one group, study with another, worship with another, dwell with still another, yet deeply share life with none. In a true community many activities are shared with the same people. This unified living results in deeper social roots and more unified personalities.

The community is older than man. His closest relatives, the apes, live in communities. Man evolved in and for community life. His speech organs were developed in and by society. He could dispense with body fur because social tradition kept alive knowledge of clothes. Throughout human existence most men have lived, not on farms or in cities, but in villages. Except in America, most farmers do today. Three-fourths of the world's people are

villagers. From the ancient community we get democracy and Christian ethics, mutual confidence and neighborliness.

Men are not normal without community life. They crave intimate companionship, understanding support, sharing of life and experience. Persons denied community have difficulty in keeping normal. City people seek community in church, club, and neighborhood.

Man differs from other animals in that he lives more by what he learns than by instinct. Civilization resides, not in our blood, but in our society. Traits we prize--courtesy, honesty, goodwill--are not in-born; neither are their opposites. They have been gradually learned, and are passed on by teaching and example. Fine character is mostly formed early in life, where mutual confidence and goodwill live best, and are learned best, in intimate family and community.

The world's great cultures--Greece, Palestine, Scandinavia, England, China--represent traits developed in community and passed on thru countless generations. Great leaders as a rule are men of unusual vigor and ability who express on a large scale the attitudes, outlooks and purposes, good or bad, which they acquired as children, usually in family and community.

Along with the fine qualities necessary to good society, old communities had other characteristics which have hindered or blighted social progress. Primitive men were not greatly creative, yet to survive they had to have arts and customs. As these could be kept alive only by tradition, it became a virtue and duty to do just as other generations had done. This old habit blocks free inquiry and adjustment necessary to modern life.

In ancient communities the need for hanging together sacrificed freedom to increase group safety. As communities were isolated, narrowness of outlook was general. A world view scarcely existed.

We should not just reproduce the past. While recapturing neighborliness, goodwill, and integrity, we should free the community from those shortcomings which marred its past.

The first American settlers came in groups, bringing community ways. Later, coming as families or individuals, and losing old community traditions, they blended into existing communities, or viewed American life thru newspaper, movie, radio, or theater.

Most great cultures, such as Greek, Roman, and Chinese, grew with ancient tradition from deep local roots. Americans, coming from many lands, cannot build on the past of any one people; but we can renew the great tradition of community, common to all humanity, of neighborliness, goodwill, mutual regard, and mutual aid. We can take the best from many cultures, weaving it into a larger, finer pattern than the world ever knew. Finally, we can add the modern values of tolerance, the open mind, the spirit of progress, and world-wide brotherhood.

Cities almost never maintain their population by their own birthrate. If not replenished from rural and small-town communities, American cities would shrink by half in two generations. Highly urbanized societies such as England and urban parts of America do not maintain their populations, whereas in India, where most people live in villages, the last ten years' increase is greater than the total population of England.

In America the drift of educated, ambitious young people to cities is skimming the cream

from small community life. Yet the next generation of both city and rural America must be supplied largely by our small communities. What they are today, America will be tomorrow. It is vital to our destiny that the people of small communities shall be vigorous, intelligent, and well-educated.

Throughout all human history the community kept alive basic culture. With the coming of steam power, machines, and electricity, a great social change is occurring, and community is threatened with extinction before it can adjust to new conditions. Work formerly done at home was moved to city factories. Impersonal cash economy displaced neighborly exchange.

City habits have spread until many small towns are no longer communities, but are little cities. In the past, intimate family and community life insured maintenance of family and community traditions, but today radio [and television] voices are as familiar and persuasive as those of parents, while thru movies the hollywood ways of life may be more familiar than those of home-town families. Perhaps no more profound revolution ever moved humanity.

"Where there is no vision the people perish." So it is with communities. Americans have had no great expectations of theirs, and have had no picture of what a great community might be like. The hope of the small town has been, not to be a great community, but to become a city. Seeing our communities as of little interest or importance, we have neglected them, robbed them, and fled from them.

Only as we come to see them as the sources of population and of national character and culture, and as possible centers of interest and opportunity, will our young people choose them for their life careers. Economic and social security are not enough. If a community is to hold its boys and girls, building with them a great community, it must be to them a place of significance and of high adventure.

A great community seeks excellence rather than size. It aims at full, well proportioned life for its members, and vital relations with the wide world.

Every boy and girl is the beloved son or daughter of the whole community. Most of them it absorbs into its family or economic life, often with new projects. Some with unusual interests are helped to careers elsewhere, while home opportunities are shared with outsiders, thus avoiding provincialism.

The great community does not follow the mass mind, but creates its own standards. Its citizens can be recognized by democratic simplicity, neighborliness, sincerity, and self-discipline. While concerned with world affairs, and their doors and hearts are open to visitors, they also have strong ties to neighbors and friends which lead them to prefer fulfilment of their lives at home.

The basic necessities for a good community are goodwill, mutual confidence, and neighborly cooperation. Given these in a small neighborhood, informal cooperation may serve every purpose. As numbers increase, design and organization become necessary.

No one kind of excellence makes a great community. A town may be financially prosperous, yet dead. Neither is cultural interest alone enough. Design should cover every important phase of life. Local government requires planning. Economic life should make places for varied interests and abilities of young people. Planning is necessary for health, education, cultural growth, recreation, and ethical development. A community council may help unify the whole. Planning for a fine community, and working out those plans, can be a great community adventure.

In Thomas Jefferson's day nearly nine-tenths of Americans lived on farms. The proportion

has decreased until less than one-fifth are farmers. In another generation the proportion may be but one-tenth. If rural life is only farm life, as many believe, then rural life is fading in America, and small communities, except suburbs, must wither.

That result is not necessary. A great range of callings is possible for small communities. Many more services and small industries can meet local and regional needs. Moreover, a large part of American industries can thrive best in small communities. Few people realize how many industries now succeed in small towns, and how many each year leave large cities for small-town locations. Small communities can develop a varied and adequate economic basis for a good life.

The big city may be mediocre; the small community can be great--a fit place for a world leader to grow up and to get from his community a vision of a good society to spread abroad. How begin? By sincere, patient effort of all who have the vision, and will make community their life work.

In every village there are some who care--teacher, student, housewife, mechanic, minister. Even two or three, meeting regularly thru months and years; thoroughly learning community history and background, as well as present needs and possibilities; adding to their group whoever is interested; practicing neighborly goodwill; craving no credit or authority--such a group will have growing influence. Success at small tasks will lead to larger ones. The place to start to build the great community is where we are.



## Padanaram Convention

### 1988

by Rachel Summerton

Padanaram Settlement has held open meetings for a number of years and has made an effort to publicize these gatherings, appealing to those interested in or involved in communal living. It is our vision that such a life-style is the coming order of the next age.

An "open meeting" is on a format in which anyone can speak his/her convictions via a lecture, video, slide show, or discussion with a follow-up of questions and answers. We can all gain insights into the past, present and future, learning from what has been made real to others, what works for them.

Each meeting is unique. Since people come with diverse opinions, and from different backgrounds, the discussions turn out to be intriguing and often heated. Everyone gets a chance to participate in the afternoon and evening sessions.

Included among our guests at our May '88 convention were ministers, politicians, communalists, philosophers, writers, believers of various faiths, and a video crew who was gathering material on communities.

Since there were representatives of both Eastern and Western religions, a number of theological questions were raised, such as: Is the truth contained in the Bible? What about the Koran? The Bhagavad-Gita? The Vedas? Since the core of every religion is love your neighbor as yourself and God with all your heart, can we unite above diverse theology into the spirit of love?

This type of questioning led to further questions: Is there a living religion of today? If scriptures are applicable to the present day, how can they be used? What about visions, voices, prophecy, dreams, and other forms of spiritual experiences. Are these valid expressions of spirituality and applicable to the real world?

Some attention was given to the role of genetics. Do we have particular interests due to our genetic past? Are there genetic influences that lead us into community? Can the genes be changed? Can a positive, spiritual path change the genetic code?

Another topic of discussion was racism. What are the root causes of racism? Are there factors that can be known to bring peace on earth to all the races in a different system than the present?

The attention then turned to community. How can communities become more self-sufficient? There are various pressures exerted on intentional communities by government, the educational system, hardships of economics, etc., and oft times by the negative views of the press. How can communities band together and help one another in times of need?

Some individuals felt that positive media coverage would be helpful. Some people felt

that an alternative press system is necessary. People are lulled by the present media and must be awakened to the injustices of society. They must see examples of communities that are working and applicable to a world scale. They must feel the need of a peaceful revolution.

One evening the subject arose of women in community. Throughout history, communal societies have been in the forefront providing an environment often superior to that of the outer culture in the area of jobs for women, child care, education, and the freedom to explore what women is. Several women from Padanaram spoke of the advantages of community life.

October is a very busy month for us with an Open House, followed by our convention--all in one week. The year 1988 brought 1500 people from Indiana and the surrounding states to our Open House. Tours, informative talks, music, a crafts and arts display, a video, and home-baked goods were enjoyed by the visitors. We met many interesting people, and they had a chance to share in our lifestyle for the day.

Three television stations and several newspaper reporters came by to see why we were getting the attention. They went away both surprised and with the general opinion that we do have a reasonable and logical reason for our existence.

Our general gathering, October 12th-16th, brought representatives from other communal groups we had not met, scholars, ministers of different faiths, ecologists, politicians, and interested friends.

Although the questions take various forms, we seem to return to: the basics of survival as communities, breaking down the language barriers between different religions, examining prejudice, and pollution of the earth.

Many people were concerned with the ecological environment in which we live. How can the balance of nature be restored? What about the pollution of chemicals and its effect on food quality? How can we live a healthful lifestyle? What about our attitudes? What role does attitude play in death and disease--in promoting long life?

Several communities presented their views with slide shows, pictures, or by answering questions. We learn from one another as these views are examined. We look for agreement not dissension.

The basic question underlying the convention seemed to be: Is there a new order of government based on a religio-political structure that can bring about a peaceful revolution for the whole world? Is that order communalism?

It is not all serious business at our gathering. Music and songs from individuals brought mirth and togetherness as we learned chants, new tunes, and heard the many expressions of a new universal language of communion. We had a children's choir, a family singing group, and much laughter throughout the convention.

We welcome you to be with us. The opinions expressed may not be those of Padanaram, but we are willing to listen. Are you? We hope to see you May 26-29 or October 19-22 of this year. The meetings look as if an international fellowship is in the making. We welcome your questions and would like to hear from you. Write to me, Rachel Summerton at R.R. 1, Box 478, Williams, Indiana 47470.



## Commentary

### ON THE DESTRUCTION OF ROMANIAN VILLAGES

by Ernest Morgan

*Editor's note: The following remarks are excerpts from a letter Ernest Morgan wrote to the Romanian Embassy in Washington, D.C. on the subject of the Romanian government's current demolition of thousands of Romanian villages and its plans to resettle the villagers in centralized high-rise residential units. If you share Ernest Morgan's and our concern please also write to the Romanian Ambassador.*

I seriously question the current policy of the Romanian government in removing villages and resettling the villagers in central locations. It is not generally realized that

the rural village is the seedbed of civilization. My father, Arthur E. Morgan, came to this conclusion after years of study and experience, and my own experience bears this out.

In 1949 I was sent to the Gaza Strip by the United Nations as an administrator of Arab Relief. During my sojourn in the Middle East I had intimate contact with the three ancient types of Arab culture--the town people, the nomads and the villagers.

The Bedouins (nomads) would steal the shirt off your back. One of my colleagues had the wheels stolen off his Jeep while he was visiting a Bedouin sheik. The town people were a mixed lot. Stopping overnight in an Arab city, I was warned not to leave the hotel after dark. In another city I was told not to carry my fountain pen in an outside pocket. "Someone will brush against you on the street and it will be gone!" The Bedouin and town women wore veils to shield their faces from the lustful gaze of strangers.

By contrast the village people, or Fellahin as they are called, were vigorous, friendly and honest. I had a crew of them and could trust them completely. The village women had no need to wear veils. The reason for this difference in culture was that in the face-to-face contacts of village life the people know each other well. If, for example, a man is dishonest he is quickly found out. The good human qualities that make civilization possible are generated and preserved in this environment.

On the other hand, crowded together in the relative anonymity of cities, people tend to drift into bad habits. This too, I have observed at first hand. In American cities, for example, we are experiencing a rising tide of drugs, illegitimacy and crime. Our prisons are overflowing. But for a steady flow of villagers the cities would disintegrate within a few generations.

It is not only the moral quality that cities derive from this influx, but population as well. For some reason which we don't fully understand, crowding diminishes fertility in the course of time. It is a rare family that survives more than three or four generations of urban life. An Austrian inn had been

operated by the same family for many generations--a very unusual circumstance. Sociologists wondered how this family maintained such vitality. They finally got to the root of it. There was a strong tradition in the family that the men would marry only peasant girls, from the villages.

This reminds me of an experience of my own. Once, in my printing business, I hired a dozen or so girls for a temporary job of pasting samples into books. About half the girls were from the local village, the other half were city girls from a nearby college. The fastest of the city girls could just keep up with the slowest of the village girls.

To eliminate most of Romania's villages would be a worse national disaster than the recent Armenian earthquake--a lot slower, of course, but more devastating to the future of the country.

America, by the way, is undergoing a similar dangerous development. Thousands of small farmers are losing their land each year--an ominous situation.

The other problem I wish to discuss is the problem of how to handle cultural minorities. Handled wisely, these minorities can enrich the life of the nation. Handled badly they become, at best, a mixed blessing and at worst a dangerous liability.

There are several dimensions to the problem. India and America are nations which have faced this problem on a large scale and from which I can draw examples.

People have come to America from many parts of Europe. Commonly they would form enclaves, continuing their original languages and customs. However, they were accepted as full citizens with the same rights and privileges as the English-speaking communities. In my youth there were many foreign-language newspapers in America--all of which have disappeared as succeeding generations drifted away from the languages. However, the real values of the old cultures have endured and have served to enrich American life.

I returned last month from a trip to southern Florida where thousands of Spanish-speaking

people from Cuba and Central America have settled in the last few decades. There, as in some parts of California, they have schools in their own language and even have street signs in Spanish. But English is taught in these schools and the young people find it helpful to learn the language. In two or three generations--bar-ring further massive Spanish immigration--the Spanish language will quietly subside. I could already see that starting, from my contact with the "Latinos" as we call them. They seem, incidentally, to be a vigorous and intelligent people who will be a real asset to America--if we treat them well.

In India the problem is somewhat different. That nation includes a number of very large language groups. Gandhi's solution was to teach the young child in his/her mother-tongue, then add the national language later. The problem in India is on a vaster scale than in America or Romania. Canada, too, has a much larger problem, which has led to a bilingual arrangement.

There is another dimension to this problem which is dramatically illustrated in the American experience. When people from Africa were brought to America, they were stripped of their languages and cultures. From lifelong association with these people, I judge them to be equal in vigor and intelligence with people of European extraction but, having lost their roots and suffering from discrimination, many of them have low social morale and drift into drugs, illegitimacy and crime. Although they represent only about 16% of America's population, some 50% of the men in American prisons are black.

In contrast to these people are the Asian-Americans, who came to this country with their languages and culture intact and have been treated as equals. They have moved readily into the English languages and have risen to high levels of skill and responsibility. Lawbreakers among them are very rare.

What I am trying to say is that if Romania can find friendly and creative ways of dealing with its Hungarian and Saxon minorities, the nation will be vastly better off a generation from now than it will be if it exercises coercion on these people.

# Book Reviews

CREATING A REGENERATIVE ECONOMY by Ron Shegda. New Generation Press, Emmaus, PA., 1988. 14 pp., paper. Available from Community Service for \$4 postpaid.



John W. Blakelock

In this booklet, put out by the New Generation Press, in Emmaus, PA, Mr. Shegda puts forth the proposition that a new, more organic (if you will) economic system can be developed which will better meet the spiritual and physical needs of the people than the old American approach of "robber baron" capitalists and planned obsolescence.

Shegda's main theme is the important role that repair can play in converting to a more humane economy. He sees repair as being vitally needed, in short supply, and in imminent danger of extinction if its generally aging practitioners die off without being able to pass on their knowledge to younger hands. He offers a nice variety of historical models and contemporary case studies to support his thesis.

In current modes of capitalism, cycles of boom and bust create, at best, a very shaky sense of security for the worker. In the hundred years since the onset of the industrial revolution, we've seen industries rise on the heels of new inventions and technologies, mushroom in size, luring employees away from their farms, giving rise to whole cities and support industries to supply raw materials and fuel, then wane into decay as saturation of the market and new advances render them obsolete. In their wake these industries leave ghost cities, uprooted people, and devastated landscapes. Shegda's position is that the repair industry is in constant demand, and is therefore sustainable indefinitely.

He cites the relative ease with which an individual or family can enter these economic niches. What can begin as a part-time hobby in one's basement can grow to be one's entire source of sustenance, and eventually expand to nurture other employees and their families. He cites as an example John Mack, founder of the Mack truck dynasty, who started in business in the Lehigh Valley of

Pennsylvania as a repairer of wagons. He is described as a mechanical genius, his knowledge of wagons, steam engines and automobile repair inexorably leading to the manufacture of vehicles. This development led to a period of prosperity and growth that basically built the city of Allentown. Now, of course, in the age of corporate takeovers and the Lemming-like exodus to the sunbelt, the factories are being shut down and the faithful employees are being put out on the street. Already Mack has laid off 1800 people, and the axe is poised to fall on more people's lives in the near future. With the loss of these jobs comes a ripple effect. Suddenly the grocery store and barber shops are hit. Bethlehem Steel, no longer needed to feed the metal stamping machines and tool and die appetites, is expected to shut down its Allentown operations in the near future--another economic atomic bomb will send its shock waves through the community--worsening this mini-depression. Some of the employees who are deemed worthy will undoubtedly be offered employment in the new factories in the south, but is this really fair? Is it kind to yank these people from their homes and friends and relatives and countryside? Is it fair to force their kids to leave behind their consorts and to thrust them into an alien environment where they will be strange and talking differently and alone?

Is there an alternative? Mr. Shegda says yes, teach these people to repair. There are a lot of advantages to being employed in repair. For instance, since you're basically self-employed, you're not going to find yourself economically obsolete because you're passing into the latter half of your life. Since this work can often be done in the home, there is less disruption of the family life. In fact, this industry can enrich the life of the home. He cites examples of children learning the trade and helping out in the shop. Of course no one wants to go back to exploitive child labor, but this seems highly unlikely when your boss is your mom or dad. And the workshop environment gives birth to all sorts of healthy attitudinal growth in the children, from work habits to pride in responsibility to coexistence with one's fellow employees. The New Generation Press took the first step toward this regenerative economy with the publication in 1988 of the Lehigh Valley

Repair Directory. This reference work lists sources for repair work in over a hundred different categories.

He quotes Robert Rodale, who is arguably the father of the contemporary regeneration movement. Rodale proposes establishment of a Repair Mall, a central location where one could bring virtually any item to be repaired. He sees this mall as a great social institution as well, with people hanging out, exchanging information, building social bonds. The now abandoned Mack Brothers plant would be an ideal location for such a mall. This would be symbiotic with the whole philosophy of regeneration.

The philosophy of regeneration embraces all aspects of our lives, from the way we grow our food to the way we throw away our trash. Shegda sees recycling as an integral part of this system. By repairing objects you're plucking them from the waste stream. You're saving the raw materials and energy that would've been required to make a replacement and transport it to the consumer. And there is a spiritual saving as well. People develop an affection for objects. There is a small death that occurs when they must be cast off.

Something which Mr. Shegda failed to mention and yet I think deserves mention is the failure of industry to take advantage of the knowledge gained by the repairers. Oftentimes the person forced to contend with the idiosyncrasies of a given item and the pitfalls arising therefrom has a wealth of knowledge absolutely applicable to the manufacturing and design of said item. But this craft-wisdom, like so much else, is not valued by the manufacturer.

From my point of view it seems unfortunate that Ron Shegda felt the need to tie his otherwise very valid concerns in with his Christian religious views. That is really my only complaint about an otherwise very valuable booklet. This book is a good primer for developing the repair industry, and convincing in its assertions. It leads me to propose that Yellow Springs begin assembling its own Repair Directory, and to start looking for a suitable site for a repair mall.



GUIDEBOOK FOR INTENTIONAL COMMUNITIES, edited by Griscom Morgan. Published by Community Service, Inc., 1988, 41 pp., paper. Available from Community Service, \$5.00; \$6/postpaid.

by *Vianna Biehl*

With the Guidebook for Intentional Communities, Griscom Morgan has fashioned one of the finer examples of informative guidebooks I have encountered. He has led us on a tour of thoughts which produce excitement and hope for the future of small community. The complex interplay of facts and thoughts, and the complexity of the thoughts themselves, results in a book which can engender new ideas with each reading.

The given premise: what we are experiencing as modern civilization has to change, and the only way to change it is to begin "...building an alternative social order through living it with our own lives. Heretofore most people have been fighting the old unjust social order while enmeshed in it and supporting it by being a part of it. If we will begin with ourselves and then join in association with others who are of like mind in building a better social order, the widening ring of effect and growth will be progressive."

A concept basic to the assumptions of the book was first presented as an excerpt from Indians of the Americas by John Collier; "...We have lost that passion and reverence for human personality and for the web of life and the earth which the American Indians have tended as central, sacred fire since before the Stone Age. Our long hope is to renew that sacred fire in us all." Our basic relationships are to our Earth and to one another; when we lose sight of this, we begin to lose our dynamic equilibrium. It appears that the high degree of population density experienced in mega-city living tends to destroy the interrelatedness which is the very foundation of smaller communities.

Intent is basic to change; "...Thought and action require purpose and design...." It is in Chapter III, "Perspective and Background", that we are treated to the richness of social interactions based on small

examples of alterations to these basic social interactions produced by variables such as dependency and caring, authority and anarchy, internalized and externalized behaviors. This is also the chapter to check for "how to" and "how not to" lists. The lists should be useful to those of us seeking codified knowledge resulting from the first-hand experience of others.

Religion was one of the functions found to be universal by the Yale Cultural Survey quoted in Chapter 5. The direction taken in this section on religion made for delightful reading, and what was most interesting to me was the reiteration of the idea that deep within us lies that sacred knowledge: we are one with the web of life. Short notes taken from various sources provided diversity, and it is a quote from D. H. Lawrence's Studies in Classic American Literature that I found most fitting: "Men are not free when they are doing just what they like. The moment you do just what you like, there is nothing you care about doing. Men are only free when they are doing what the deepest self likes...because the deepest self is way down, and the conscious self is an obstinate monkey...."

The concluding chapters incorporate discussions on education, economics and land trust. It is in these essays by Griscom Morgan that one finds the most complexly organized and presented ideas.

Although it has been a while, the intellectual stimulation and energy I acquired upon reading this Guidebook is with me still. For me it's a valuable source of ideas, and I believe it is for anyone who is looking for new options for altering our present path which appears increasingly self-destructive.



## Readers Write



### ABOUT COMMUNITY SERVICE

Since I first visited Yellow Springs in 1985 with Peter Robinson to attend the CESC/FIC meeting, my appreciation of CSI's work has grown to the point of deep respect. Y'all's consistent work, in documenting and distributing the history and theory bases of the intentional communities' movement, is a vital asset to the health and self-awareness of the 60's communities just now coming to maturity. Thanks for being there!

*Dan Christenberry, VA*

### ABOUT COMMUNITY LIVING

I am a frustrated, fragmented, disorganized person but I have tasted of community life by three two-month stays at the Koinonia Community in Georgia. In fact I first read your Newsletter there during my first visit four years ago. I am overjoyed that so many communities exist and I need to know more.

Thank you for all your positive efforts. I often wonder how the good things about community living can be promoted and spread without a sort of self-destruction by outsiders poking around to see how it's done!! Dilemma!!

*Eleanor Hammond, TX*

### ABOUT ECONOMICS

In a discussion of money, R. Bahro refers to an "experiment" in Worgl/Tirol, where they must have used depreciating currency. Is that the Austrian place you have referred to?

This is Bahro's second magnum opus, his first being The Alternative (in Eastern Europe--a bad translation). It is Logik der Rettung, 1987; he is arguing the "Green" mentality is not going to solve the problem, because it doesn't recognize the role of the industrial system itself, and the need for spiritual renewal. I recommend the writing of this man, raised in Communist Germany, well-versed in Marxist thinking, but much more spiritual and ecologic than most of your Yellow Springs neighbors. He takes his ideal community size

from the Hopi--3,000. Watch for a translation. I see no references to any Morgan in his bibliography--but will think about stuff to send.

Tracy Logan, PA  
Former long-time resident of Yellow Springs.

## Announcements



### COMMUNITY SERVICE CONFERENCE

"Creating The Regenerative Community" is the subject of the Community Service conference this fall. It will be held October 20-22 at the Outdoor Education Center in Glen Helen in Yellow Springs.

As Joan Horn, director of the Outdoor Education Center, says, the time for regeneration and recycling has come. This is more than a material concern to save our planet, our home, from pollution and garbage. It is a spiritual concern for a regenerative way of thinking and of life. It is a way of building healthy communities. As Jeff Bercuvitz says, "Genuine community renewal enhances the social, cultural and spiritual dynamism of a place."

In the words of the publishers of Regeneration, community regeneration is a way "to help people enhance their capacities, build community spirit, strengthen their local economy and improve their living environment".

We look forward to being able to tell you in our July Newsletter who our resource people will be for "Creating The Regenerative Community," October 20-22 in Yellow Springs.

### FOLK SCHOOL ASSOCIATION OF AMERICA

The 1989 national meeting of the Folk School Association of America will be held at Grand View College, Des Moines, IA, in conjunction with the Gruntvig Seminar, June 14-18. For further information write to Kathryn Parke, Editor of Option, 39 Wagon Trail, Black Mountain, NC 28711.

### HENRY GEORGE SESQUICENTENNIAL CONFERENCE

The International Georgist Conference is being held July 29 - August 6, at the

University of Pennsylvania. The special events include a tour of Philadelphia and an excursion to Arden, Delaware.

Conference fee is \$40, room and board \$395 for entire conference. Partial conference fees are available. For registrations received after May 31, there is a \$75 surcharge. For more information write: Council of Georgist Organizations, 121 E. 30th Street, New York, NY 10016.

### GRAILVILLE PROGRAMS

June 9-11. "Issues of Justice and Global Spirituality", with Patricia Mische, Global Education Associates: co-author of Toward a Human World Order.

A weekend on how spirituality is bound up with world-view and involvement in issues of justice and peace. There will be workshops led by women of Brazil, Philippines and South Africa. Cost is \$100/weekend.

July 1. "Family Day Camp on Justice and Peace"; workshops, nature hikes, games, music. Cost is \$15/person, \$40-50/family.

July 29. "Skills For Peacemaking" with Traude Rebmann. Learn positive ways to approach conflicts. Fee is \$12.

For more information write: Grailville, 932 O'Bannonville Road, Loveland, OH 45140-9705.

### INSTITUTE FOR SOCIAL ECOLOGY

The Institute's summer programs which are held at Goddard College in Plainfield, VT, are: "Design and Sustainable Communities" (June 11-24), "Ecology and Community" (June 24-July 23), "Sense of Self/Sense of Place" (July 25-August 5, and "M.A. Program in Social Ecology" (July 1989-August 1990).

For more information contact: Dr. Daniel Chodorkoff, P.O.Box 89, Plainfield, VT, 05667; 802/454-8493.

### COMMUNITY DEVELOPMENT INSTITUTE

The Community Development Institute will hold its annual summer program, July 30-August 4, at the University of Central Arkansas in Conway. The curriculum includes

development principles, assessment of needs, identification and development of community leaders, resources for development, and more with special segments of community development such as financing, environmental considerations, education and welfare, and recreation.

Cost is \$250/person. Financial assistance is available. For more information contact Bill Miller or Lois Love, Community Development Institute, Univ. of Central Arkansas, Conway, AR 72032; 501/450-3139.

### CIRCLE PINES CENTER

Circle Pines Center, located in southwestern Michigan, needs counselors, kitchen staff, and work project leaders for their alternative cooperative community summer camp. For more information and/or job application contact: Circle Pines Center, 8650 Mullen Road, Delton, MI 49046; 616/623-5555.

### PLEASE NOTE



This is a reminder to our members that if the expiration date on your mailing label has been circled, your membership is, or soon will be, expired.



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### **Membership**

Membership is a means of supporting and sharing the work of community Service. The basic \$20 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax deductible. Due to added postage costs, overseas membership is \$25 in U.S. currency.

### **Have Your Friends Seen The Newsletter?**

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1.00 per copy.)

### **Editor's Note**

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

### **Editor's Note #2**

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celso or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

### **Address Changes**

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

### **Consultation**

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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*You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 6/89. The minimum membership contribution is \$20 per year. We do not send individual reminders to renew.*

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